9:Iyer E-4, 5 (ca. 1902-1906) 1912
AWll Kerala AWll
Nayar

which precede or follow it.[1] Information is then given to the relatives, and friends of the family regarding the performance of the ceremony on a certain date, when invitations are sent around to those that should attend the wedding. The ceremony then opens with a fixing of the post [2] for the erection of a pandal, which is tastefully decorated and in which the ceremony is performed. The male members of the village are invited and treated to a feast followed by the distribution of betel leaf, arecanuts and tobacco for chewing.[3] In the Cochin State, every time the ceremony is performed in a privileged family, or in one wishing to obtain privileges, a member thereof visits His Highness the Raja with presents (*thirumulkázhcha*), and requests his permission for the celebration. Similar presents are also made to the Nambuthiri *jenmies* by their tenants and others attached to the *illams*. It is interesting to note that certain privileges, such as sitting on grass mats, having a procession with an elephant, beating of drums, firing of pop-guns, worshipping of the Sun on a platform especially constructed, have often to be obtained from the ruler of the State.[4] Then follows the *Ashtamangalyam Vekkal* (procession to the marriage pandal to place the eight auspicious things, namely rice, paddy, tender leaves of cocoanut trees, an arrow, a looking glass, a well washed cloth, lighted fire, and a small wooden box called cheppu) which is a formal beginning of the ceremony, or if necessary, earlier still, and for which a *Bráhmani* is invited. On the night previous to the ceremony, the girl neatly dressed and adorned in her best is taken by her caste-women to a reserved spot in the house (*Patinnáttu Iruttal*, seating on the western side), where some ceremonies are gone through, and the *Brahmani* or *Pushpini* entertains the party with her songs, chiefly *Puránic*. Soon after, the girl and the female members of the family, dressed in gay attire and decked with costly ornaments, come out in procession to the pandal where the

588 [203] [574] [431] [556] [643] [431] [424] [643] [533]

1. The village astrologer is entitled to be formally invited. He makes certain predictions at the sight of the messenger about the results of the marriage. When he arrives at the gate of the house, he is formally received, and he makes certain other predictions from the movement of the flame of a lamp as to the result, happy or otherwise, of the marriage. In the latter case, he suggests some remedies. [787]
2. For this also an auspicious hour is fixed by the astrologer.
3. A few important members sit together and prepare a kind of list for the purchase of provisions for the feast and other expenses. [556]
4. Such privileges are permanently enjoyed by certain aristocratic families. Some obtain them on marriage occasions.

13:Thurston & Rangachari E-4, 5 (no date)
1909 AW11 Kerala AW11
Nayar

101 been after the Brāhmans changed their title to Aiyar (father), by which name the non-Brāhman people invariably referred to them, that Sūdras began to be termed Pillai. We find that the Vellālas of the Tamil country and the Nāyars of Travancore called themselves Pillai from very early times. The formal ceremony of
556 paying down a sum of money, and obtaining a distinction
553 direct from the Sovereign was known as tirumukham
● 424 pitikkuka, or catching the face of the king, and enabled the recipients to add, besides the honorary suffix Pillai, the distinctive prefix Kanakku, or accountant, to their name. So important were the privileges conferred by it that even Sanku Annavi, a Brāhman Dalava, obtained it at the hand of the reigning Mahārāja, and his posterity at Vempannūr have enjoyed the distinction until the present day. The titles Pillai and Kanakku are never used together. The name of an individual would be, for example, either Krishna Pillai or Kanakku Rāman Krishnan, Rāman being the name of the Karanavan or the maternal uncle. A higher title, Chempakaraman, corresponds to the knighthood of mediæval times, and was first instituted by Mahārāja Marthanda Varma in memory, it is said, of his great Prime Minister Rāma Aiyyan Dalawa. The individual, whom it was the king's pleasure to honour, was taken in procession on the back of an elephant through the four main streets of the fort, and received by the Prime Minister, seated by his side, and presented with pān-supāri (betel). Rare as this investiture is in modern times, there are many ancient houses, to which this title of distinction is attached in perpetuity. The title Kanakku is often enjoyed with it, the maternal uncle's name being dropped, *e.g.*, Kanakku Chempakaraman Krishnan. Tambi (younger brother) is another title prevalent in

13: Thurston & Rangachari E-4, 5 (no date)
1909 AW11 Kerala AW11
Nayar

Travancore. It is a distinctive suffix to the names of Nāyar sons of Travancore Sovereigns. But, in ancient times, this title was conferred on others also, in recognition of merit. Tambis alone proceed in palanquins, and appear before the Mahārāja without a head-dress. The consorts of Mahārājas are selected from these families. If a lady from outside is to be accepted as consort, she is generally adopted into one of these families. The title Karta, or doer, appears also to have been used as a titular name by some of the rulers of Madura. [At the Madras census, 1901, Kartākkal was returned by Balijas claiming to be descendants of the Nāyak kings of Madura and Tanjore.] The Tekkumkur and Vadakkumkur Rājas in Malabar are said to have first conferred the title Karta on certain influential Nāyar families. In social matters the authority of the Karta was supreme, and it was only on important points that higher authorities were called on to intercede. All the Kartas belong to the Illam sub-division of the Nāyar caste. The title Kuruppu, though assumed by other castes than Nāyars, really denotes an ancient section of the Nāyars, charged with various functions. Some were, for instance, instructors in the use of arms, while others were superintendents of maid-servants in the royal household. Writing concerning the Zamorin of Calicut about 1500 A.D., Barbosa states that "the king has a thousand waiting women, to whom he gives regular pay, and they are always at the court to sweep the palaces and houses of the king, and he does this for the State, because fifty would be enough to sweep." When a Mahārāja of Travancore enters into a matrimonial alliance, it is a Kuruppu who has to call out the full title of the royal consort, Panappillai Amma, after the presentation of silk and cloth has been performed. The title Panikkar is derived from pani, work.

556 553 424 [644] [584] [547] [643] [564] [644] 175 556 644 643 584 553 644

588
184 of pān-supāri. Every time that a marriage ceremony is
[574] celebrated, a member of the family visits His Highness the Rāja with presents, and solicits his permission for the celebration. Such presents are often made to the Nambūdri Jenmis (landlords), by their tenants, and by
[424] castes attached to illams. It may be noted that certain
[643] privileges, such as sitting on a grass mat, having an elephant procession, drumming, firing of pop-guns, etc., have often to be obtained from the Ruler of the State. The marriage itself begins with the procession to the marriage pandal with the eight auspicious things (ashtamangalyam) and pattiniruththal (seating for song), at the latter of which a Brāhmini or Pushpini sings certain songs based upon suitable Purānic texts. The girls and other female members of the family, dressed in gay attire and decked with costly ornaments, come out in procession to the pandal, where the Pushpini sings, with tom-toms and the firing of pop-guns at intervals. After three, five, or seven rounds of this, a cutting of the jasmine placed in a brass pot is carried on an elephant by the Elayad or family priest to the nearest Bhagavati temple, where it is planted on the night previous to the ceremonial day with tom-toms, fireworks, and joyous shouts of men and women. A few hours before the auspicious moment for the ceremony, this cutting is
[782] brought back. Before the tāli is tied, the girls are brought out of the room, and, either from the ground itself or from a raised platform, beautifully decorated with festoons, etc., are made to worship the sun. The bridegroom, a Tirumulpād or an enangan, is then brought into the house with sword in hand, with tom-toms, firing of pop-guns, and shouts of joy. At the gate he is received by a few female members with ashtamangalyam in their hands, and seated on a bench or